

[REDACTED]

Must Remain in
Transcription Room

M 2563

Sunday, April 20, 1975

Barn Lunch

MR. NYLAND: Last night we went--we left off, when the little buzzer rang, still talking about will. I hope, Paul, that you - if he is here - thought about it. Do we have to talk some more?

Paul: Uhh, yes and no.

Voice: He said, "Yes and no."

MR. NYLAND: What is it now?

Voice: Yes.

MR. NYLAND: "Yes" with the right hand and "no" with the left? I don't think it's really necessary because one can imagine a great many things of what is the meaning of a will. And you will only know it by having seen a will in action. And the result or the purity of a will is determined by what causes a will to exist. So immediately you have to go back to the source which causes a will to want to

become active. And in the utilization of the body, the will becomes that behavior, and the source is the state of one's consciousness and conscience.

And so I think, in this consideration of a will as it is becoming more and more manifest, one has a very good indication - like a thermometer or some kind of measure - of what is the level of oneself, what is there actually in one's life that you could consider conscientious, to start with, and also consider conscious. Or to say it a little differently, what is more conscientious and more conscious. And the judgment will then be determining what is your behavior and your motivation.

It's not only the form - because that is then the behavior of the expression - but that what is really your life being molded within yourself as a result of the activity of conscience and consciousness. Because they then, as it were, become new centers, going out in a different kind of a direction and leaving alone their ordinary unconscious forms of activity. And the introduction of that what is then, you might say, new: a new arrangement or a new way of acting or a new way of combining things or a new way of consideration of that what is taking place within one's feeling and gradually expanding it and adding to it something that is different which was not there before. In the feeling, you add the consideration of life totally. You take it away, then only that what you have as selfishness for yourself, the consideration of a responsibility regarding life existing, I say many times, everywhere and always. Within a mind, it is going much deeper into that what the mind is thinking about, by means of an awareness, purifying the mind in only

receiving the facts as they are. And linking it up with last night, the change of a working hypothesis takes place in the mind at that time when it becomes a law.

What is really meant by that? When I start to live and become a little bit more conscious, and become interested more and more in seeing what could be a conscience for the activity in determination what is right and what isn't - that kind of a change that starts to take place within me makes really that what I am, at the present time, only the basis from which I start to operate. And it is as if, in my unconscious behavior and my life as I have lived it, I have reached a certain point. And at that point, I must change the direction of where I came from.

If you remember, we talk many times how an 'I' can reach Magnetic Center, how one should try, constantly becoming more and more essential, could reach a certain point, I call it, of no return. The real reason for calling it that way is if, at that central point of my being, the circumference and going to the circumference, I can go in any direction. I can even continue in the way I have gone, but then the accent is different because, in the first place, reaching the central point, I am concentrating on my wish to come to that point. The point of no return means I lose all subjectivity. There is no dimensions anymore. At that point, it is possible to change the hypothesis, after having experienced all the different experiences which are possible for me in my life and my world. And then going from that moment when such realizations are taking place, I lose my subjectivity. That is, I lose my life which has been expressed in a subjective form.

Then when I start - because it is a state, you might say, of agony when I lose that what I have been relying on all my life, and there is not as yet sufficient to go over into an objective world - the change that I make between the law of an axiomatic truth and that where I came from as a working hypothesis, means that I have to change entirely that what I am as far as my direction is concerned. And so, in this state of agony, I turn around and I look and look and look until I see the circumference again. As it were, I have been staring myself blind in trying to find the central point. When I am there and there is a realization of that being there is it, and there is no further direction I can go in which I could discover more, it means I have investigated the totality of my life in all its aspects and I am fully acquainted with that what I am as a personality, and no one can tell me any more different or can add anything more to it. When I have reached that particular point of the total knowledge of what is available for me, then I am ready to accept that. When I accept it, that is the point of agony because really, at that moment, I know that I give up everything I have lived with. And I am willing to give it because I know there is no possibility of returning to my origin.

At that point of nondimensionality, the reason why I want to continue as being alive trying to find, that is a moment as if then, when I have lost myself, I look for something that will be used and could be used as a substitute. And that can be found in the new life that then is available for me. I say I turn around and look at the circle, the circumference, and that becomes my aim. My aim then is represented by that what is around me and the possibility of from

that moment on I can go in any direction and reach the circumference. And that in itself is amazing. It really means that all the different variations which are still possible in a world of a working hypothesis now are dissolved in one law which applies to all conditions of my experience.

From that moment on, there is something that starts to function as a conscience, as a consciousness, knowing then that it will lead to the possibility of further life. The moment of reaching this is like dying. At the same time, the dying is an entrance into a new form of life, like all death is. Physical death on this Earth means leaving that what is the unconscious state and going over into a state of self-consciousness and that kind of freedom away from this Earth, not bound by this form any longer. At the same time, the continuation of life existing and a realization of a real aim that then will be, you might say, be disclosed.

The word 'I' is a very good word, because at such a point my 'I' actually opens up and it gives me the vista of that what is the real aim of my existence. You see, the will plays a certain part in that because when I wish to change from a state of a working hypothesis into submitting myself to that kind of law - which for me is a law of self-consciousness, not as yet a universal law but sufficient for me to attain freedom - I then realize that at that moment something is actually taking place within myself, and my wish changes into a will. That is the difference. The will belongs to the law which I discover. The wishes belong to the state of my subjectivity.

Now it does not mean that right after I have so-called lost and found that I know what to do. There is a long process of further

experience which is necessary for developing consciousness and conscience. And therefore, since the will is now dependent on the quality and the quantity of the energy represented by that new form of wanting to express life in a different way, it changes me as a personality, becoming more and more individual, unique to myself, not a person. That is, an individuality which is totally me because I have left that what brought me there for whatever it is, and that can return to the Earth. And it can stay there because I have no further interest. The continuation of one's life becomes then completely one's own. And the responsibility is in regard to that what 'I' is willing to tell me what I should do, the 'I' and the 'it' becoming gradually one on that road, going back now, you might say, and perhaps a road which continues. It is the same. There is the vista of the possibility of complete freedom, represented sometimes by this circumference around the central point of my Magnetic Center.

How far the radius is, I don't know. I think it is unending because at the moment when I reach the central point, all dimensionality has stopped. When I turn around and then proceed, there is for me infinity because it was finite in reaching the central point. Turning around, I see infinity. And so I don't want to determine any longer that there is a circumference. For me, there is open space in infinity and life which is not bound any longer. It loses gradually the form. It goes through various different stages of density, I mentioned. It doesn't matter. The cardinal point is for a man to lose the subjectivity of this Earth. Then he becomes part of the totality of the universe. We are at the present time also part but we don't know it.

The question of waking up is waking up to the objectivity of everything existing and seeing life in its true - not proportions - in its true totality of that what is nondimensional and infinity. That is really the concept of eternity - which is not a concept then anymore, it is an experience.

There is a difference between a level of being and the experiences of the three centers. And it is the same kind of process, that when the three centers can continue to develop - the physical to become more and more free and loose and decrystalizing; of that what is, for an emotional center, the encompassing of all things existing and caring for that form or these conditions of life; and in the mind, actually understanding that what is the fundamental cause of life existing. That, after all, is the scientific application of higher forms of learning and the changing of the rates of vibrations of the mental functions. When that takes place, the three bodies represent in their fullness the possibility of a joining into a one aim. That one aim is self-consciousness which, you might say now, great--naturally leads to a cosmic consciousness.

There are no more obstacles in the way. The road to infinity is finally completely paved without obstacles, and that what is necessary is the continuation of Work. Work in that sense is not dependent anymore on friction. It is dependent on that what exists and continues to wish to exist, because the totality of an aim then is not for oneself. It is for the totality of everything existing and becoming, gradually, in the relation to that what God means with the existence of the world and what is the eternity of life. One reaches an understanding of that kind of being in which, of course,

there is no further necessity of a separation by means of one's body. Everything ultimately will become one. And then there will be a totality of an understanding which passes--of course, is more than any form of belief.

Sometimes I want to talk about that as a perspective. We are on this Earth, but we are not alone because we are in relation to that what ultimately will be and what gradually will be disclosed of already being. Only we do not know and we work for wanting to find out how to open our eyes more to that what actually is. With other words, we try to find reality as an existence instead of seeing that what is manifestation as being bound by a form. The will will gradually become, I would almost say, larger, but that is not the right word. It is a will which is more and more understood, dependent more and more on the development of a Kesdjanian and a Soul body in which then the direction is given by an entity as reached as an understanding between those two higher bodies and their potentialities. Then when they in unison, that is, in agreement with each other, also become one, then there is the necessity of a neutralizing force in the form of a will. And this will executes as long as we are on the Earth and a person can become conscious and conscientious. His will simply dominates the ability of a physical body, as we say many times, to become a servant to that what is of a higher value than the body ever will be. And when the body then has served its purpose, it can be left here because the life itself will continue to exist without having a body to become manifest in.

It's all philosophy, you know. It's always trying to think a little bit more about one's motivation. It is all the time something

that becomes privately much more understandable. It is not always that kind of knowledge that one wishes to talk about. It can only be mentioned, almost I would say, as a word existing, describing a certain condition, an experience, and then leaving it alone because what we talk about is not a description of that what exists. It's only a statement of such a fact existing and leaving it to the possibility of communication without forms, without even the human body, without even having a wish. But all the time having in mind that that what is, is then, without any further questioning.

Every once in a while, it is worthwhile to look up to heaven, to just stand still and consider that what we can take in of the universe. That what are the stars and the constellations and space in between and whatever that may mean, we don't know. But the state of awe in the consideration of such total existence about which we really don't know anything at all, that then - in comparison with the little world of our own, the little solar system that we have, and which is available as a laboratory - that then, in accordance with that whatever can become the aspirational force of the universe as a whole, contemplating that, changing within oneself in the state of awe into an involuntary wish of wanting to become and then being inspired to wish to continue to see the ultimate aim of all possibilities of a person, even when he lives on Earth.

It probably is as good a thing to talk about such vista on a birthday for a year. Take it - I would almost say, take the bull by the horns.

To Gurdjieff.

Peter, all right. (The music, as played by Peter, is on the other side of the cassette.)

END TAPE

Transcribed:

Rough:	Judith Raiguel
1st Proof:	Dorothy Prince
2nd Proof:	Pam Williams
3rd Proof:	Lenore Beach
Final:	" "